852 608 574 they invite all the parents of such children to participate in the celebration. On the appointed day the godparents prepare a festive dinner for the parents, who bring a goodly supply of whisky and six *kolaczy* each. If the child is still alive, the parents give the *kolaczy* to the godparents immediately, saying: "Please, *kumy*, accept the *kolaczy*; from God they come large, from us small." But if the child has died in the meantime, they first light candles and then place them and the loaves of bread on the floor, saying: "Please accept the *kolaczy* for the welfare of the soul of N. N." [59]

Friends and neighbours, as well as relatives, are invited to the *kolaczyny*, and all participate in the singing, dancing, and games that follow the dinner and often last till the next morning. The parents, when they depart, are given back one of the *kolaczy*, and in addition receive a calf, a sheep, a lamb, or a pig, depending upon the means of the godparents, as a gift for the child. Around the neck of such animal they always tie a red ribbon. If the godparent has no animal to give, he presents his godchild with a piece of clothing.[60]

III. Childhood

842 Only when a boy is born, as a rule, do the parents feel proud. A peasant, asked what "God gave him," will answer: "*Chlopcie!*" (a boy); but if the baby be a girl, he will reply: "*Detynu!*" (a child), as though trying to avoid mentioning its sex.[61]

854 For some time the mother keeps her infant in bed beside her, mainly in order to keep close watch over it. After a while, however, it is put into a cradle, a box made of boards, suspended by means of ropes from the bar above the mother's bed. It is hung at the foot of the bed so that it can easily be rocked at night. A red apple is usually suspended on a string above the head of the baby—to provide it with something to look at and play with.[62] Boxes on rockers, too, are quite common.[63] Special care is taken to assure the child undisturbed sleep. A visitor

[59] Kaindl, *Die Huzulen*, p. 7.
[60] *Idem.*
[61] Kolberg, *Pokucie*, i, 19.
[62] Kolberg, *Pokucie*, iii, 101.
[63] Szuchiewicz, *op. cit.*, iii, 7.